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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:

WEDNESDAY, *AUGUST 27*, 1834.

For the Western Luminary.

A Review of the proceedings of the late General Assembly of the Presbyterian Church.

NO. II.

A memorial was presented to the Assembly, complaining of sundry grievances in the church. It had been adopted by eleven presbyteries, or parts of presbyteries, as well as by several sessions and numerous individuals; and it was referred to a committee without being read. The committee reported a number of resolutions, which were adopted. The first resolution is a vote of censure against the memorialists;—it is in these words: "Resolved, That this Assembly cannot sanction the censure contained in the memorial against the proceedings of former General Assemblies." The minority of the Assembly in their protest against this resolution justly remark: "If the proceedings and measures of the General Assembly of our church, are not to be regarded as infallible and immutable, then their equity and expediency are fairly open to the investigation and remarks of the members of the church; nor is it perceived how the redress of grievances, arising from acts of the Assembly, can be obtained by an aggrieved party, if such party may not state, freely and fearlessly, the ground of complaint, although this should imply a censure of the proceedings which are the subject of complaint. We freely recognise the obligation of memorialists and petitioners to address the General Assembly in respectful language; and such language we do conscientiously think was used, in an exemplary manner, by the memorialists; and that they could not have laid open their grievances fairly and fully, with a greater reserve than that which they maintained; and that therefore this decision of the Assembly goes to abridge the liberty which every member of our church, and every freeman and *christian* in our country ought to enjoy and *maintain*."

The second resolution is, "That it is deemed inexpedient and undesirable, to abrogate, or interfere with the plan of union between Presbyterians and Congregationalists, in the new settlements, adopted in 1801."

By this plan of union persons styled "committee men" constitute church sessions; and have the same right to sit and act in presbytery, as a ruling elder of the Presbyterian church." And they have even been members of the General Assembly. The Form of Government says: "The church session consists of the pastor or pastors, and ruling elders of a particular congregation;" and that a presbytery consists of all the ministers, and one ruling elder from each congregation in a certain district."

When the persons who compose a tribunal are designated, all others are necessarily excluded. The constitution of Kentucky provides that the House of Representatives shall consist of members elected by the people. It does not say that no others shall be members. Yet the politician who would contend that any person not so elected could be a member, would be considered a fit subject for the Lunatic Asylum. A committee man is neither a minister nor ruling elder. Ministers and elders are ordained, and are required to receive and adopt the Confession of Faith, and to approve the Form of Government. Committee men are not ordained, and may deny every fundamental doctrine in the Confession of Faith; and they are known to *disapprove* of the Form of Government; yet they may by their votes in presbytery, change the doctrines and government of the church. It is gravely contended that because the General Assembly have the power "of corresponding with foreign churches, upon such terms as may be agreed upon by the Assembly and the corresponding body," that they have the power to confer on these committee men the authority to sit and vote in presbytery, and that their agreement with the general convention of Connecticut is a *compact*, and therefore binding. How can the power to *correspond* with foreign churches authorise the Assembly to transfer to foreign churches the government of our church? Should the Assembly under color of corresponding with the church of Rome, agree that all their Priests in the United States should be members of our church courts, would this *compact* be binding until His holiness the Pope should agree to abrogate it? This *compact* could be defended with greater plausibility than that which permits committee men to sit and act in presbytery; for the Priests have some pretensions to the character of ministers, while committee men have not the shadow of claim to the character of ministers or elders. Yet the late Assembly deemed it "inexpedient and undesirable" to abrogate or interfere with the claim of committee men to sit and act in our church courts!—This is a striking example of the great length to which general powers may be extended by construction; and of the danger of exercising constructive powers. As a ruling elder I protest against committee men sitting and acting in presbytery as ruling elders; it is calculated to degrade the office. If ministers will, by their votes, sustain their claims, let them sit and act as ministers.

The third resolution recommends to presbyteries not to ordain men *sine titulo*, who propose to pursue the work of the ministry in the bounds of other presbyteries. This resolution is calculated to correct a serious and prevailing evil: and it is encouraging to those who wish to preserve our excellent constitution that their efforts on this subject have been successful. If presbyteries would now cease to ordain men as Evangelists who propose to labor in their own bounds, there would not be so many vacant congregations, nor so many ministers without charge.

The seventh resolution is, "That a due regard to the order of the church, and the bonds of brotherhood requires, in the opinion of this Assembly, that ministers dismissed in good standing, by sister presbyteries, should be received by the presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing."

The minority in their protest say, "This resolution is in conflict with the right of a presbytery to judge of the qualification of its own members, which we verily believe was never before authoritatively attacked and impugned, from the time of the meeting of the divines at Westminster, when it was recognized, till the meeting of the present General Assembly. It is indeed in conflict with the acknowledged right inherent in the members of every society, civil as well as ecclesiastical, to judge of the qualifications of those with whom they shall be associated. But it not only contravenes a right,—it also exposes the entire church to the most serious evils. It puts it in the power of a few corrupt presbyteries to corrupt the whole church, by throwing their members into sound presbyteries, one after another, till they become dominant in all."

The "constitutional testimonials," are *prima facia* evidence and nothing more. In the absence of all conflicting evidence, presbyteries should receive those who produce them. But they should not close their eyes on other evidence. Should there be a publication produced under the proper signature of the applicant, of which he confesses himself to be the author, and by which it appears that he is a Universalist, a Unitarian, or that he holds any other fundamental errors, would not this also be evidence? And would a presbytery disregard the order of the church and the bonds of brotherhood if they refused to receive him? And if ministers were *sent* with "constitutional testimonials," within the bounds of a presbytery not to labor there, but by their votes to control the decision, in an important question before them, would a due regard to order and brotherhood require their reception? It is an important *fact* that those who manage the affairs of the benevolent institutions in our country, may so station their agents, who are ministers, as to control the decisions of any presbytery in our church. The ministers in the *employment and pay* of the Home Missionary Society alone, could be so distributed as to ensure a majority of ministers, in a majority of all the presbyteries, on any question which may divide the church. I do not say that any of these institutions design to interfere with the government of the church. I only state *the fact that they have the power*. Should any community subject itself to the control of any foreign and irresponsible body of men? Are presbyteries willing to renounce the right of self-government? Was there ever an instance where a minister produced his testimonials and *took his seat* as a member of presbytery, as a matter of right? They are universally *received* upon a vote taken. And if it would be disregarding the order of the church, and the bonds of brotherhood to vote against their reception, why propound the question?

In the year 1825, the General Assembly decided that "it is the privilege of every presbytery to judge of the character and situation of those who apply to be admitted into their own body, and unless they are satisfied, to decline receiving the same." And they mention a case where they not only may, if they see cause, decline receiving a minister producing constitutional testimonials, but that they "ought to decline admitting him into their body."

The eighth resolution declares it to be the opinion of the Assembly that it is improper to take up and try, and condemn any printed publication, as heretical and dangerous.

The minority say they protest against this resolution, "because, say they, in our judgment, it not only establishes a principle erroneous in itself, but does in fact the very thing which it imputes to the memorialists. It casts censure on a former General Assembly for examining and condemning a heretical book, before the author was tried and condemned by his presbytery. We here refer to the case of W. C. Davis. It is our firm belief that it is often an imperious duty incumbent on the judicatories of the church, to examine erroneous opinions *in thesi;* and having carefully compared them with the standards of the church and the word of God, to condemn them in the abstract; and then, if it be thought expedient, and be found practicable, (which it may not always be,) to subject those who have promulgated these opinions, to the proper discipline. To invert this order is, in our firm conviction, to render discipline in many cases difficult, and in some impracticable, and thus to prove a protection to those who are unsound in the faith."

The General Assembly in the year 1824 recognized the correctness of the decision in the case of W. C. Davis. In the case of W. Craighead they said, "In this proceeding, the General Assembly are of opinion, that there was too much haste."—"No injury would have been sustained by delay, for the synod might have proceeded instantly to condemn the errors of W. Craighead's book, as the Assembly did in the case of *the gospel plan* of W. C. Davis; the process against the author, however, did not commence till some time afterwards."

The Assembly has the power of reproving, warning, or bearing testimony against error in doctrine; but the late Assembly could not be brought to vote that it was errone us to deny the doctrines of original sin, human depravity, regeneration, and vicarious atonement, as stated in our Confession of Faith. A resolution for that purpose was introduced, but it was *indefinitely postponed*, in other words *rejected*. The Presbyterian church in former days did not so. In 1787, the Synod of New York and Philadelphia, the same men who framed the present form of government, adopted the following minute: "Whereas the doctrine of universal salvation and of the finite duration of hell torments has been propagated by sundry persons in the United States of America, and the people under our care may possibly, from their occasional conversation with the propagators of such a dangerous opinion, be infected by the doctrine: the synod take this opportunity to declare their utter abhorrence of such doctrines as they apprehend to be subversive of the fundamental principles of religion and morality; and therefore earnestly recommend it to all their presbyteries and members to be watchful on this subject, and to guard against the introduction of such tenets amongst our people."

In the year 1798, the General Assembly said, "We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their *present plain and intelligible form;* and our fixed determination to maintain them *against all innovations*. We earnestly wish that nothing subversive of these doctrines may be suffered to exist, or be circulated amongst the churches. We hope that even new explanations of our known principles, by unusual and offensive phrases, will be cautiously guarded against, lest the feelings of christians should be wounded, the cause of religion injured; and the enemy take occasion to triumph and blaspheme. We are extremely anxious that the peace of the church, as well as its purity of doctrine, may be preserved inviolate; and that every thing calculated to inflame the passions, to invert the order of the church, or to interrupt and disturb its union may be cautiously avoided."

In 1805 the Assembly said, "That it is by no means to be considered as a vulgar or unfounded prejudice when alarm is excited, by alterations and innovations in the creed of a church. There are many reasons of a most weighty kind, that will dispose every man of sound judgment and accurate observation to regard a spirit of change in this particular as an evil pregnant with a host of mischiefs."

These extracts show what were the opinions and practice of our church in by-gone days.

It is a distressing fact that in our church there are strife and confusion;—that offences have come. By whom have they come? Who are the disturbers of the peace and harmony of the church? Those who wish to preserve inviolate its constitution, or those who would change its doctrines and government, so as to make it another and a different church? It will not do for men to make war, and cry peace, and charge those who only defend themselves with being the disturbers of the peace. As well might a man who had set fire to a neighbor's house, charge him with disturbing the peace of the neighborhood, when he gave the alarm for the purpose of having it extinguished. If all our ministers would observe their ordination vows, and scrupulously regard the constitution, the great *compact* upon which they associated together, there would be peace and harmony. Errorists in all ages, when opposed, have cried peace and love, until they obtained the ascendency; then they have sometimes "cried havoc, and let slip the dogs of war." Error will be opposed in the true church of Christ so long as men approve the IVth article of the 1st chapter of our Form of Government;—"that no opinion can be more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are."

When the late General Assembly adjourned, sixty-four ministers and elders signed and published a paper called "Act and Testimony." As this paper contains the views, opinions, and *fixed purpose*, not of "a few discontented persons," but of many, very many of the ministers and members of our church; and as it is closely connected with, and grew out of the proceedings of the Assembly, I will copy it; it is as follows:—

[Here follows the "Act and Testimony;" which may be found in the Luminary of the 13th inst.—EDITOR.]

The convention at Pittsburg will be held, and it will be numerously attended. And I would say to the ministers and members of our church who love its doctrines and government, that the time has come when they must decide whether they will *preserve* those doctrines and that government; or be lulled into a false security by the cry of peace and charity, until they are both destroyed? Will they give their aid to the work of destruction? Will they unite in condemning the errors specified in the Act and Testimony, or will they by their silence connive at them? If these errors have taken root in the church, will they help to eradicate them, or will they let them grow and bring forth their poisonous fruit? If there be men who are industriously propagating those errors, will they aid in arresting them in their mad career, or will they bid them God speed? I trust they will answer these questions, and take their stand, in view of the day when they will be called to give an account of their stewardship.

A RULING ELDER.

For the Western Luminary.

A few Practical Rules.

MR. EDITOR,—Often I have endeavored to devise some plan by which our beloved church might be delivered from its present unhappy condition, and it appears to me that if the following things were attended to, some good might be the result.

1. Let no one charge his brother with error, nor even suspect him unsound without *evidence*.

2. When you express dissatisfaction with the language or doctrine of any brother, be sure that a fault-finding spirit does not influence you, but your dissent is the voice of an enlightened conscience, and a pure heart.

Then if errors are noticed and opposed, it will be when they really exist; it will be with a christian temper, and fraternal love will not magnify them.

3. Let Old School men and New School men confer together privately, prayerfully, and in the spirit of kindness, about the things in which they are supposed to differ, until they are in possession of each other's views. Would not this be in accordance with the counsel of Christ in Matt. 18: 15? Surely christian men and christian ministers could candidly and freely open their minds to each other in a good humor. If not, how shall they "in meekness instruct those that oppose themselves?" 2 Tim. 2: 15. If this cannot be done, then our temper needs sanctification as much as our doctrines.

4. In speaking and in writing let your battery be directed against *errors*, and not against *men*. Avoid hard words, and use not railing accusations. I am ashamed of the temper and much of the language manifested and used by both parties in this controversy. The words of reproof and controversy had need be softer than satin and smoother than oil, if they would do any good. "A soft answer turneth away wrath, but grievous words stir up anger." Prov. 15: 1.

5 If men could, for the love of Christ, be induced to quit the use of ambiguous words, old words in a sense different from known and well established usage, together with new and startling phraseology, unexplained, it would be happy for the church.

6. I say give plenty of plain explanations and clear definitions of words and phrases, instead of the cry, "you have mistaken my meaning, you do not understand me." I have sense enough to understand you, if you have sense enough to speak plainly.

7. Let all the ministers of the Presbyterian church take some step by which to make known to each other and to the church, where they stand. Let them stand out to the light; for "he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." How shall this be done? Why, either after the manner of brother Hall, to which I see no great objection; or else when our Presbyteries next meet, let every man state, orally, or in writing, candidly, clearly, and without any mental reservation, as in the presence of the great Judge, how he understands our public standards, and whether he dissents from them in any particular, and if he do, explicitly say where, and to what extent. This I lately proposed to a minister, who approved it; and I think it would have the following effects.

1. If we are not at odds but in words, we should know it, and might make useful disposition of these *airy* promoters of division.

2. If we differ really, it would be known where, and to what extent.

3. If done in a christian temper it would have some tendency to union.

4. We should then know where we are; and if we could no longer abide together, separate peaceably, as Abraham and Lot, Paul and Barnabas.

I have written in a good humor, and hope what I have said may be received kindly.

J.

Active business consistent with Literary Pursuits and Religious Devotion.

The most illustrious actors upon the grand theatre of the world, have been also successfully engaged in philosophical speculation, and some who have made the greatest acquisitions in literature and science, so far from being invariably hermits and recluses, have most diligently prosecuted active and public duties. "Now they do it for a corruptible crown, but we for an incorruptible." Julius Cæsar, while engaged in foreign wars, requiring no ordinary activity, found time to pursue literary inquiries, and even to write the history of his campaigns, making himself as immortal by the pen as by the sword. Cato, when surrounded with business, used to read, it is said, philosophy in the senate house; and Brutus, in the midst of a life of action, found time not only to study, but to compose a "Treatise upon Virtue."* Lord Bacon, though Chancellor of England, devoted himself to pursuits connected with science; but this great man was any thing but a cloistered pedant, and we suspect that the soundness of his philosophy was owing to the circumstances, that his speculative conclusions were so frequently brought to a practical test, in the course of his enlarged intercourse with mankind, and his intimate acquaintance with the objects and engagements of ordinary life. Milton was Latin Secretary to Cromwell, and amidst the labors of a most turbulent period of civil society, laid up those materials of thought which enabled him in blindness, and in the approaches of old age, to compose those works which serve to perpetuate his memory in the admiration of all succeeding times. Grotius, one of the most distinguished scholars that Sweden ever produced, was employed as ambassador to the court of France; and De Witt was an able mathematician, and applied his Algebra with accuracy, to the promotion of the trade and commerce of his country.

Amidst the cares of government, royal personages have been known to engage in moral and literary pursuits and contemplations. Marcus Antonius, one of the best of the Roman emperors, notwithstanding the perils that environed the empire during the troubled period of his active reign, left behind him those meditations which as much illustrate his superiority as a man, as they do honor to his character as a prince. Our own Alfred, in the age in which he lived, found opportunity to study the book of life, and even undertook a version of the Psalms, that his people might be able, in the quaint, but expressive language of our Saxon ancestors, "to read their father's mind in their mother tongue." Among the curious documents in the Record Office in the Tower of London, is a letter from King John to the Abbot of Reading, to acknowledge the receipt of six volumes of books, containing the whole of the old Testament, Master Hugh de St. Victor's Treatise on the Sacraments, the Sentences from Peter Lombard, the Epistle of St. Augustine on the City of God, and on the Third Part of the Psalter, Valerian de Moribus, Origen's Treatise on the Old Testament, and Candidus Arianus to Marius. Henry the VIIIth distinguished himself by his theological writings. James the First entered the lists of controversy with the prelates of his own times, and published more than one work on Biblical subjects. George the III. was a diligent reader of Matthew Henry's Commentary, and other devotional works. And Napoleon himself appears to have some literary pretensions, and after a life of political violence and vicissitude, was known to occupy some of the solitary hours of his exile at St. Helena, in reading, or hearing read, parts of the New Testament, particularly the Sermon on the Mount, of which he expressed his admiration.

There is, in truth, no natural incompatibility between the contemplative and the active life; and the same may be confidently maintained with regard to those devotional exercises in which it is not less our privilege, than our duty, to be found habitually engaged. Nothing so well fits a man for the lawful engagements of earth, as frequent intercourse with heaven; and those who possess that best evidence of a mind under the influences of religion, the taste and relish for spiritual contemplations, the hunger and thirst after righteousness, will find, or make, occasions to obtain the desired end. Colonel Gardiner would not suffer a day to pass without devoting some portion of it to religious reading and reflection; if his regiment were ordered to march at six in the morning, he would rise at four, that he might secure an opportunity for his private devotions. The well known diary of the excellent Joseph Williams, of Kidderminster, is particularly valuable, as it shows how possible it is for a person engaged in active business, to attend to the concerns of another world, without neglecting the duties of this. But the best illustration of the principle, will be found in the example of our Lord himself, who sought, in the seclusion of the desert mountain, and in the exercise of fervent though resigned devotion, the best preparation for the arduous duties of the most active life that was ever known. If we possess any portion of the spirit by which he was so pre-eminently distinguished, we shall seek opportunities to cultivate that capacity of devotional sentiment which forms the noblest distinction of our being, and aim to draw still more closely those fine ties which connect the creature with the Creator, time with eternity, earth with heaven, the erring child of sin and dust with that Saviour who is the only hope of a lost world.—*Epis. Rec.*

*Vide Philosophical Transactions by James Harris, Esq.

Professor Tholuck's Preaching.

Extract of a letter from Halle, Germany, (from Professor Sears, we presume,) published in the Baptist Register:—

Dr. Tholuck is no where greater than in the pulpit. Standing almost alone in his Evangelical sentiments, he attracts throngs of rationalists to hear his melting appeals in behalf of a "religion pure and undefiled." The first discourse which I heard from him was upon Luther's birth day. He preached like a Reformer, and it seemed as if the congregation were ashamed of having departed so egregiously from the standards of the faith. The next time that he preached, it happened to be the Lutheran festival in memory of the dead; and though he was no admirer of papal rites, he did not hesitate to seize the opportunity to give solemn counsel to the living. The hymn which was selected for the occasion was the celebrated "Dies Iræ," or the Last Judgment, by Celano, of the 13th century. It is a masterly production and must live as long as Christianity endures. It was impossible to refrain from tears, when, at the 7th stanza, all the trumpets ceased, and the choir, accompanied by a softened tone of the organ, sung these touching lines:

"Quid sum miser tunc dicturus,
Quem patronum rogaturus,
Quum vix justus sit securus!"

Though there are ten different German versions of this hymn, none of them reach the beautiful simplicity of the original. Both Goethe and Scott have introduced parts of it into their poetical works, and the most distinguished modern composers have set it to music. * * * * * After a few words of introduction, the text was announced, and the congregation rose when it was read. Sometimes the introduction of the sermon is from another passage of Scripture, and then a hymn intervenes between the introduction and the sermon. Not long after the commencement of the discourse, the little velvet bag, fastened to the end of a rod, with a small bell, passes through the congregation, and every one casts in his mite. Why the time of sermon should be chosen for this business I cannot divine. But here ended all that could be offensive to one's taste and piety; and now one of the most devout Christians, and a distinguished scholar and critic, came forth to act a part where his great strength lies. His familiarity with the language and spirit of the Old and New Testament, with the works of genius not only in the literary treasures of Greece and Rome, and in the languages of modern Europe, but in the wide field of oriental literature, affords him rare facilities for pouring out his glowing thoughts so as to strike every capacity, and reach every human passion. The child-like simplicity of his character and manner, the tenderness of his affections, and the subduing influence of religion upon his understanding and heart, win for him the confidence of his hearers, while the truth of his own feelings, and his deep philosophic knowledge of the human heart, enable him to speak to it directly and powerfully, in its agonies and in its joys, in its repose and in its tumults. Like a poet of nature, he seems to know all that human nature has felt, or can feel, and hence has a power over the sympathy of others, with which but few men are gifted. The strength of maternal affection, the confiding simplicity of childhood, the silent grief of the widow, the loneliness of the orphan, the retrospect of old age, (which in his own words is "the silent chamber of contemplation,") all revive at his touch with the freshness of original feelings. He thrills the heart with the assaults of truth, not so much by following men in their business and pleasures, as in stealing upon those moments of reflection when light flashes upon the conscience, and disturbs the dream of life. The man of the world, who is sometimes visited by a recollection of early religious impressions, of a pious father's sacred counsels, or of a mother's tears; the man of business, in whose path the footsteps of Providence are sometimes too visible to be denied or doubted; the statesman, who is often driven back to religion as the only conservative principle of national security; professional men of every name, who in all the ultimate truth of science find a mysterious God; and the student, who in the strife of human opinion finds no resting place for the soul;—these all bow for the time being, to the preacher's power, and acknowledge that he knows the way to their hearts, and not unfrequently say, "almost thou persuadest me to be a Christian." As might be expected, he is often the instrument of conversion, not only in his preaching, but in his private intercourse, and in his extensive correspondence. The plain practical doctrines of Christianity are his principal themes, and all things else come in as accidental aids. He is neither boisterous, nor artificially nice, but calm and sincere.

"All for the Best."

No one can have lived long in the world, without having observed how frequently it happens, that events which, at the time they occurred, were the source of bitter disappointment, have, eventually, proved very blessings to us; and that many of those things which have been most anxiously desired, but which it has pleased God to withhold from us, would have proved, if granted, the origin of endless evils. The recollection of such circumstances in our own individual cases, while it renders us deeply grateful to Divine Providence for the past, should make us trust with perfect confidence to the same Infinite Wisdom, for the future.

It would be difficult to find an anecdote, perhaps, bearing more strongly on what we have just observed, than one that is mentioned in the life of Bernard Gilpin—that great and good man, whose pious labors in the counties of Westmoreland, Cumberland, Northumberland, and York, at the period of the Reformation, procured for him the title by which he is still remembered in these parts, "The Apostle of the North." It appears that it was a frequent saying of his, when exposed to losses or troubles, "Ah, well! God's will be done; nothing happens that is not intended for our good; it is *all for the best*."

Towards the close of Queen Mary's reign, Bernard Gilpin was accused of heresy before the merciless Bishop Bonner; he was speedily apprehended, and he left his quiet home, "nothing doubting, (as he said,) that it was all for the best;" though he was well aware of the fate that might await him; for we find him giving directions to his steward, "to provide him a long garment, that he might go the more comely to the stake," at which he would be burnt.

While on his way to London, by some accident he had a fall, and broke his leg, which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously to retort upon him his habitual remark. "What, (said they,) is this all for the best? You say, master, that nothing happens which is not for our good; think you your broken leg is so intended?"

"Sirs, I make no question but it is," was the meek reply; and so in very truth it proved; for before he was able to travel Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.

HE HAS A "RESPECT" FOR RELIGION.—Is it possible? How vastly condescending! How deeply humble! The creature has a respect for the service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the King of kings and Lord of lords. Verily a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow worm that it has some respect for the government of "the high and lofty One that inhabiteth eternity."—*Jour. of Flush. Inst.*

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

WESTERN LUMINARY.

Letter to the Editor.

Danville, August 16, 1834.

DEAR BROTHER—Within a few days I have received from the Rev. E. P. Swift, Corresponding Secretary and General Agent of the Western Foreign Missionary Society, a letter, announcing his intention of visiting this state in a few weeks, in prosecution of his agency. I send you an extract from that letter, which you will be kind enough to insert in the next number of the Western Luminary.

The members of the Board of Agency and Correspondence referred to in Mr. Swift's letter, are the Rev. Messrs. Hall, Sawtell, S. V. Marshall, Cleland, Young, A. Todd, N. L. Rice, Barnes, Howe, Robertson, Lilley, Hamilton, Pierce, W. Scott, R. Stuart and J. J. Rice. Messrs. J. Weir, P. G. Rice, W. W. Laws, J. M. C. Irwin, S. Laird, Stonestreet, Berryman, J. Barrett, J. R. Alexander, J. Green, A. Bayless, J. P. Harrison, Harbeson, Averill, H. C. Thomas and W. Garvin,—*Ruling Elders*.

These gentlemen are requested to meet in Danville, on Thursday the 18th of September, at 3 o'clock, P. M. for the transaction of such business as shall come before them, and for consultation on the general interests of the society, in conjunction with Mr. Swift, its Corresponding Secretary.

I am, &c.

W. L. BRECKINRIDGE.

EXTRACT FROM MR. SWIFT'S LETTER.

Pittsburg, August 6, 1834.

Dear Brother Breckinridge—I expect to be absent for two or three weeks now, and immediately on my return, (the Lord willing) to start for the West. As the fitting out of a mission to India, will require me to travel back to the East in October, I shall probably not be able to attend your Synod, but my plan is to go to Cincinnati, Louisville, Danville, &c. and do what I can during four or five weeks. Your College commencement is, if I am rightly informed, on the 18th of September, and that occasion will probably bring together a number of our friends. I have therefore thought it best to make my arrangements so as to attend that literary "convocation," and if possible, to obtain a meeting of the Board of Agency and Correspondence to be held at Danville at that time.

Since the lamented death of Brother Ashbridge, there is, so far as I am informed, no Chairman of that body, and I would venture to request you to fulfil that service. Could you not send out a call through the newspapers, which would reach all the members in time to secure their attendance? If you could thus call them together at that time and place, perhaps the interests of our cause might be promoted as well as if the meeting was held at Synod. Will you allow me to rely upon this arrangement?

In the bonds of Christ, our common and beloved Lord, I am my brother, yours truly,

E. P. SWIFT.

To the Editor of the Western Luminary:

Whereas it is represented that the following doctrines are circulated in some parts of our beloved church:

"1. That we have no more to do with the first sin of Adam than with the sins of any other parent.

"2. That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

"3. That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

"4. That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit in full possession of all the powers necessary to a compliance with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

"5. That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

"6. That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

"7. That Christ's sufferings were not truly and properly vicarious."

1st. *Resolved*, That this session deem the above statements or doctrines, contrary both to the word of God and our Confession of Faith, which we have professed sincerely to receive and adopt.

2d. *Resolved*, That this session believe the plan adopted by the General Assembly of our church, of forming Presbyteries upon the principle of "elective affinity" is contrary to the constitution of our church, and destructive in its tendency, of the purity, peace, good order, and even of the very existence of the church.

3d. *Resolved*, That we consider the right of each church to choose its own pastor, "a precious and unalienable right"—a right that no church can surrender without sinning against God, and departing from the fundamental and republican principles of our church government: that we deem any and every attempt to deprive a church of this precious right usurpative; and that a church can no more violate the right of electing its own pastor, and remain Presbyterian, than could the free people of these United States transfer their right to elect their civil officers, to the autocrat of Russia and retain their republican freedom.

4th. *Resolved*, That we heartily approve the firm stand taken by a large number of the ministers and elders of our church, against the errors, innovations and novelties introduced into it, calculated to corrupt its purity and destroy its peace; and that we pledge ourselves to render all the aid we can in carrying into effect the principles of the "Act and Testimony," which are but the principles of the Bible and our Confession of Faith.

J. F. PRICE, *Moderator of P. S.*
NATH'L. FERGUSON,
JAMES MARTIN,
JOHN MILTON,
T. S. BERRYMAN,
JAMES STEVENSON,
Elders of Pisgah church.

For the Western Luminary.

MR. EDITOR,—As you have opened your columns to a Review of the acts of the last General Assembly, you will not, I suppose, refuse to publish a defence.

That it is the duty of rulers in Christ's house to study and promote as well the peace as the purity of the church, will not be denied by any; and yet, it seems to me, that a very little attention to this rule, would have prevented much angry controversy in our church. The monster *elective affinity* has been again dragged forth by the Reviewer, and his hideous proportions displayed. I propose in a few words to shew how far the General Assembly have used this monster, and how far *they* are responsible for his acts.

It will be recollected, that, the difficulties complained of, had their origin in an attempt in the Philadelphia Presbytery to prevent the settlement of the Rev. A. Barnes as pastor of the 1st church in Philadelphia, and in the language of the Reviewer, "to deprive a church of a precious and unalienable privilege." Much discussion was had, angry feelings were elicited, and one or more complaints were made, to the General Assembly from the decisions of the Presbytery.

After much discussion the case was disposed of, and the only resolution pertinent to the present matter, was in these words—

Resolved, That it will be expedient as soon as the regular steps can be taken, to divide the Presbytery in such way as will be best calculated to promote the peace of the ministers and churches belonging to the Philadelphia presbytery." Assembly's minutes 1831, p. 180.

At the session of the Assembly in 1832, a complaint of certain members of the Presbytery of Philadelphia against the Synod of Philadelphia, for refusing to divide the Presbytery of Philadelphia was presented. The Assembly after a number of days spent in deliberating on the complaint, adopted the following resolutions:

"*Resolved*, That the second Presbytery of Philadelphia hereby erected, shall consist of the Rev. Messrs. Ezra Stiles Ely, D. D., Thomas McAuley, D. D. James Patterson, Thomas H. Skinner, D. D., Albert Barnes, John L. Grant, Alfred H. Dashiell, John W. Scott, Thomas Eustace, George Chandler, William Bacon, Albert Judson, Samuel R. Bertron and John Smith; with one ruling elder for each of the following churches, viz: the 1st, 3d, 5th, 10th, 11th, and 12th churches in Philadelphia: the first church in the Northern Liberties; the first church in Southwark, the churches of Ashton and Rockland; the church in Kensington, the church in Reading, the first African church in Reading, and the second African church in Philadelphia; which churches are hereby declared to be under the watch and care of said second Presbytery; but if the sessions of any of these churches prefer to continue their present connexion with the existing Presbytery of Philadelphia, they may be allowed to do so; and shall not be compelled, against their wishes, to be attached to the new presbytery; and that said presbytery is hereby directed to meet in the Fifth Presbyterian church in this city, on the Wednesday immediately following the rising of this Assembly at 10 o'clock, A. M.: then and there to be constituted with prayer by the oldest minister present; who shall preside until a new Moderator is chosen."

"*Resolved*, That said second Presbytery of Philadelphia is hereby declared to belong to the Synod of Philadelphia, and is attached to the same as an integral part thereof. Ayes 158, Nays 83."

Here was a case involving the peace of the church, and the Assembly, under the solemn obligations imposed by their stations, were to determine the matter. It cannot be denied that much angry controversy had taken place, and that feelings of bitterness were still rankling in the bosoms of many, illy concealed and ready to break forth on the slightest provocation. One and another and another minister of the gospel stated, on the trial in 1832, that they were straitened in their ministry, and that their usefulness was destroyed by a counteracting influence, from brethren of the same presbytery. What was to be done? You, who are parents, know that were your children thus to wrangle and complain, like the Patriarch of old, you would endeavor to separate them, or like the Apostle Paul, choose a Silas and leave a Barnabas to take a favorite associate.

Here then was elective affinity; the Assembly said, Doctor Ely and others take such and such of your brethren and go in peace, and leave Doctor Green and those who prefer to be associated with him, to dwell and be at peace. Whose rights were disregarded? There were three separate parties. The new presbytery—they obtained what they desired, *the liberty of speech and of conscience*, and were disposed for peace. The old presbytery—they had none of their rights or privileges infringed, except, indeed, the privilege, *"to lord it over a small part of God's heritage,"* and, because of that, they will not be at peace. The Synod of Philadelphia was the third—they had none of their rights or privileges trampled upon, except, the asserted right, *to legislate for the churches under their care*, without responsibility or control, and of this they complain.

Let us, in order to ascertain the powers and duties of "the Assembly," attend, for a little, to our constitution; by turning to the eleventh and twelfth chapters, it will be found that no reference is made to the scriptures, but in a note we are informed in substance, that the proofs before adduced, in favor of a presbytery, are equally valid in support of a synod. And in another note, that a representation of the whole church, should govern and determine in regard to *every part*, and to *all the parts* united; that is, that a *majority* shall *govern*.

Thus it is, that Presbyterians argue the propriety of a General Assembly—it is only a presbytery on a larger scale, and if the Book of Discipline has omitted to give to the Assembly an attribute possessed by the presbytery, there is, so far, a departure from the principles asserted in the Book itself.

This principle stands prominent in that Book, that all authority of officers in the church is derived from Christ its head, and perpetuated through the agency of his ministers; and that the Book of Discipline is only *declarative and directory*.

The duty of promoting the *peace* and *purity* of the church rests on every officer; the manner of its exercise, is to be sought for in the Book of Discipline. And in construing the latter respect must be had to the former; nor can any body, so far divest themselves of responsibility to the head of the church, as to construe the latter in a way to vitiate the former. In construing the Book of Discipline, effect must be given to *every part*, nor must any principle be suffered to lurk in the system, which is calculated to mar the consistent fabric: such a principle, however, may be found in the assertion, that a Synod *can unite and divide Presbyteries*, and that over such act the Assembly has no power of supervision or control—then may the principle of elective affinity, or any other, be introduced by a synod, and there is no *remedy*.

In looking over the Review for the evils resulting from the acts of the Assembly, I was not surprised to find them, theoretical, imaginary and mistaken facts. One scriptural principle seems sufficient to drive them all away.

Says the Reviewer, "when synod united the presbyteries and divided them by a geographical line a majority of the session of one church obeyed the order of synod, &c." But what has this to do with the acts of the Assembly? Nothing—it is the legitimate effect of a disorganizing act of that Synod, and for all the difficulties so spread out by the Reviewer the synod and the synod alone are responsible—it was the object of the Assembly to prevent them.

Again—"Had" says the Reviewer "all the sessions of the fourteen churches preferred remaining in the old presbytery, &c." And supposing they had? But they did not, and the supposed case of the Reviewer never took place. And for this supposed case the Assembly is certainly not accountable.

Again—"Upon the principles of elective affinity" says our Reviewer, "the Assembly may erect a presbytery consisting of one minister in New York, one in Georgia, and another in Missouri." A sufficient answer to this case is, they have not done it. But may not such facts exist in any presbytery? Does a member of the mother presbytery cease to be such, by residing in any of the supposed places? And if a real case be admissible, a supposed case cannot be very ruinous. But again—"The members of the fifth church were not permitted to elect their pastor." And can the members of the McChord church in Lexington do it? And cannot persons members of no church erect a building on such principles; but what has this to do with the Assembly? does this result from their acts?

It may now be seen that all this alarm and confusion has arisen from *theoretical abstractions;* and that the churches, under pretence of being guarded from imaginary evils, have been precipitated into *real, tangible, fearful evils:* and that in zeal for an unbroken constitution, violations, gross and palpable, have been shamelessly, habitually and openly committed.

A SUBSCRIBER.

For the Western Luminary.

Temperance—Total Abstinence.

When a person undertakes the accomplishment of a particular object, it can only be done by the prosecution of his purpose, with a determination, to leave nothing undone, which will in any way tend to effect the end which he has in view. Thus the artist, who undertakes the construction of a piece of mechanism, if he would have it well done, must set out with a determination to omit no one thing, however small in itself, which will add to the beauty or utility of the work he has commenced. These are truths no one will deny, and yet in one of our most prominent societies, we see the negative course pursued. I mean the Temperance Society. The design of this, and all similar associations, was the total annihilation of DRUNKENNESS. No hope was entertained that any drunkards would be reformed by it, but, it was to prevent others from becoming drunkards. The next place, themselves to "abstain from the use of *spirituous* liquors;" but it was optionary with them, whether or not they would drink *Wine*. Now the question lies here, to this point we must come; and there is no way in which we can evade the question. It comes up before us at every step; we cannot avoid it.

Cannot a man become intoxicated by the intemperate use of *wines* and *fermented* liquors?

Any one who is in the least acquainted with the nature of these liquors, will join with me in the affirmative. It is a well established fact, that all Wines contain Alcohol in certain quantities. In some Wines, Alcohol forms the fourth part, so that a person in drinking four glasses of Wine, swallows one glass of *poison*, in the shape of *"Alcohol."* Now can any one who drinks Wine, whether temperately, or in *large dozes*, whether he is, or is not, a member of a Temperance Society; can he, with the least shadow of consistency, blame one who drinks Brandy or Whisky? Where is the difference? One drinks Alcohol, the other does no more. It is only in the name, that the difference exists. It is high time that this difference, imaginary, not real, should be laid aside. If Wine is an intoxicating drink, as most undoubtedly it is, it is as necessary to prohibit the use of it, as of any other liquor. If men to save themselves from becoming drunkards, sign a pledge to abstain from the use of spirituous liquors, and drink Wine, they are in as great danger as they were before they joined a Temperance Society. Let the work then be complete. Let our Constitution be so amended as to include Wine in the article of prohibition, and the work will then be finished. With "Total Abstinence" as our watch word, we will march on with renewing strength and vigour, and success, will ultimately crown our efforts. Let this gloss be but removed, and the cause of Temperance will roll rapidly on, until it shall have consummated its design; and the whole world shall be one great Temperance Society.

Lexington, August 15th, 1834. Q.

TEN YEARS HENCE.—"Ten years hence," says the Recorder, "there will not be a youth in our land whose cheek will not burn with shame when he is told that *his father was a rum seller*. Fathers should think of this. The feelings of children are keen in regard to the character of their father.—*Ib.*

[The following Table appeared originally in the *Temperance Herald*, July, 1832. It was prepared with care by a gentleman of Louisville, and is doubtless substantially correct.]

A Table of the Principal Wines in use, with the proportion of Alcohol in each quart of 100 *parts.*

Where Produced.	Names.	Alcohol
Portugal,	Red Port,	22.96
do.	White Bucellas,	19.55
Spain,	White Sherry,	19.17
do.	" Malaga,	18.94
do.	" Malmsey,	13.30
do.	Red Tint.	17.26
Majorca.	White Alba. Flor,	13.80
France,	" Champagne,	11.93
do.	Red Champagne,	11.93
do.	White Arbois,	11.93
do.	" Papillon,	11.93
do.	" Chablis,	14.57
do.	Red Burgundy,	14.57
do.	White Burgundy,	12.32
do.	Red Hermitage,	17.43
do.	White Hermitage,	12.73
do.	" Frontignac,	15.52
do.	Red Rousillon,	18.13
do.	White Rousillon,	15.10
do.	Red Claret,	13.37
do.	White Claret,	8.71
Germany,	White Rhemish,	13.68
do.	Red Rhemish, (Hock.)	8.71
Hungary,	Tokay,	13.68
do.	Menexer,	9.88
Italy,	Lachryma Christi,	9.88
do.	Vino Greco,	19.70
Sicily,	Marzala, (like Maderia,)	19.70
Tenedor,	Red Muscadine,	25.90
Smyrna,	White Muscadine,	15.90
Maderia,	Maderia,	22.27
Teneriffe,	Teneriffe,	19.79
C. of G. Hope.	Constantia,	14.50
do.	Cape Muschat,	18.25
do.	Cape Maderia,	10.51
Persia,	Shiras,	19.80
Domestic,	Grape Wine,	18.11
do.	Raisin Wine,	25.12
do.	Currant Wine,	20.55
do.	Gooseberry,	11.84
do.	Elder Wine,	9.87
do.	Orange Wine,	14.26
do.	Cider,	9.87
do.	Perry,	7.26
do.	Mead,	17.32

Dram Droppings.

We copy the following note from Rev. J. A. James, from the London Patriot of June 4.—*Boston Recorder.*

Sir,—As it is of the greatest importance that the most rigid truth and the strictest accuracy should be adhered to, in all the anecdotes that are related in connexion with the operations of our benevolent institutions, I take the earliest opportunity to correct, through the medium of your columns, an unintentional mistake which I made at the late Annual Meeting of the British and Foreign Temperance Society, a report of which will appear in your next number. I then stated that at one of the large gin-shops in London, the quantity of spirituous liquor sold is so enormous, that the very leavings at the bottom of the glasses are collected and sold, and produced a sum of 500*l.* per annum. I find, however, that I misconceived the friend who gave me the information; nor will this be thought remarkable, when it is considered that the fact was communicated in an under tone, amidst the noise of a public meeting, and the bustle of a platform. The true statement is this, and I give it in the words of the friend who mentioned to me the fact, and has since kindly corrected my error: "The poor creatures in attempting to bring the glasses across the counters to their lips, shake them with their palsied hands so as to spill the liquor, and what is thus shaken over, falls through apertures in the top of the counter into vessels beneath. Of these droppings, they take away monthly, to rectify, about four puncheons. I believe that is the quantity; whether more or less, the amount it yields is 500*l.* per annum."

It will be perceived, therefore, that I had mistaken the droppings for the leavings; and though it is admitted that some small deduction must now be made from the appalling statement as delivered by me, yet enough remains in the case, as it really is, to convince the public of the alarming extent to which the consumption of ardent spirits is carried; the devastating mischief which is thus continually inflicted on the morals and comforts of the laboring classes; and the necessity of some confederated effort to arrest, if possible, the tide of ruin which is thus flowing in upon so large and so important a portion of the community.

Temperance Prize Questions.

Some time ago, the Pennsylvania State Temperance Society united with several benevolent individuals in raising a premium, to be given to the author of the best dissertation on the following questions:

1. What is the history of the origin of ardent spirit, and of its introduction into medical practice?

2. What are its effects upon the animal economy? and

3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

The adjudicators were Drs. Warren and Sewall, Profs. Cleaveland and Silliman, Pres. Wayland, Roberts Vaux, Van Bough, Livingston, W. Goodell, and Rev. W. W. Niles. We learn from the National Intelligencer, that they have divided the premium, giving $300 to Dr. Mussey of Hanover, and $300 to Dr. H. Lindley of Washington City. The prize dissertations will soon be published, in an 8vo. volume of 100 to 150 pages, and will be found filled with rare and valuable facts, and powerful discussion.—*N. Y. Evangelist.*

Duke of Wellington's Installation.

[From a Correspondent of the N. Y. Observer.]

LONDON, June 24, 1834.

That you may be able to appreciate the political and low character of the public exhibitions at Oxford, during the week of the Duke of Wellington's installation, I will offer you some extracts of the reports.

The public assemblies, while waiting for the solemn ingress of the authorities, were variously occupied in bawling out subjects and names to be cheered, or hissed, as might be most agreeable. For example, on Wednesday, a voice sang out: "The University and her privileges;" and the cheering was prodigious. Another voice shouted: "The London University and her *want* of privileges;" and the screeching, and the hooting, and the hiss of contempt were not spared.

You are aware, that the London University has been set up in opposition to Oxford and Cambridge, with the purpose of obtaining a charter. It is regarded as the Dissenters' University.

"*Church and State*" was received with tremendous cheering. Also, "Tories, and honest men." "The Bishops" elicited thunders of applause. "The admission of Dissenters" (to the privileges of the University) was received with the cry of scorn; '*non*-admission of Dissenters' with loud cheering. 'The Dissenters,' was followed by a long protracted *snuffle*, and an ejaculation of "*Amen*" from several voices, in imitation of the nasal twang of the conventicle. 'The King's Ministers' were hissed as much as the bitterest Tory could desire; so also the names of Earl Grey, Lord Brougham, Lord Durham, and the Duke of Sussex. An undergraduate hallowed out, in a stentorian voice, 'Down with the present administration,' which was lustily applauded. So the cry for 'The Wellington administration.' The House of Lords' was received with a thundering cheer; and 'The House of Commons with a loud hiss."

"Again, on Friday, 'Lord Grey' was complimented; The 'Whigs' by a similar chorus, of yells, diversified with faint sibillations. 'Lord Durham,' was much hissed. Some one cried out 'Durham *mustard*,' which was thought too *biting*, and somewhat inclined them to *tears*. A cry of a 'laugh for the Dissenters' so tickled the fancy of the young men, that a very gentle cachinnation, which at first followed the cry, soon became so infectious, that it swelled into a general roar, and continued more than two minutes."

Again, says one of the reporters of the doings of that week:

"The animosity which prevails here against Dissenters of every denomination, is almost surpassing belief. The laugh given against them on Friday was an indication of mingled hate and fear, a sort of anticipation, that the laugh may at no distant period be converted into wailing and gnashing of teeth in the sacred halls of Oxford. I strolled this morning into St. Mary's to hear the sermon, and there I found a reverend Boanerges fulminating away in great style against all infidels and Dissenters. Against the latter, his invective was peculiarly bitter." [That is to say, against that class of Infidels called Dissenters, who in the eyes of a churchman are the worst.]

The Delegates from England.

We have had the pleasure of seeing again in Philadelphia our beloved brethren the Rev. Messrs. RAM and MATHESON, delegates from the Congregational Union of England and Wales. They went from Boston to Canada, and along the lakes to Erie in this State.—There they parted. Mr. Matheson returned to Buffalo in New-York, and thence came into the central mountain regions of Pennsylvania; where he spent some time before his return to Philadelphia. From Erie Mr. Reed proceeded to Cincinnati in Ohio, and to Louisville in Ky. Thence he went across the country to Lexington, Ky., and thence to Lexington in Virginia. In that State he attended, for the first time in his life, a *Camp Meeting*, held by about 3000 people principally of the Baptist denomination. From Philadelphia the brethren have gone to New-York. They expect to spend some time at the Saratoga Springs; and on the 1st of October next, to sail for England. May the Lord prosper them in all their way! Their visit of Christian fellowship on a large scale to our country, will never be forgotten by thousands of their fellow-Christians in the United States. They have had a fair specimen of the length and breadth, the advantages and disadvantages of our land.—While they have been in our country, we have had greater political excitements, and more of disorderly riotous proceedings than all which have occurred for twenty years before. They have seen our republican and religious institutions tried by severer winds than any they have experienced since the last war with England.

On their return home they will doubtless make a fair report; having naught set down in malice, and naught with the self-complacency which often makes brother Jonathan the jest of John Bull. They can tell of our mountains, rivers and woods into which those of Great Britain dwindle into insignificance. They will have to write of our log cottages and wooden latches too; of our churches and ecclesiastical Assemblies; of our rough, unpolished, independent citizens; of our aged soldier President; of our Capitol, our splendid House of Representatives, and our august Senate; of our steam-boats, rail-roads and manufactories; of our mobs and religious meetings; of our cities of ten, twenty, thirty, or at most two hundred years; of our industry, abundance of food, and pride; of our imitation of England, even to her faults, and of our determination soon to distance her and the whole world in every thing great and good.

They will be just without giving us any *Trollopism;* and their corrections will be those of brethren and friends, who remember that we are of the same European lineage with themselves.—*Philadelphian.*

From the Christian Watchman.

Burmah.

Ava, Nov. 5, 1833.

Dear Brother,—From my Journal now forwarded to the Board, you will learn the state of things here. The King's health, is very poor—it is not expected that he will live long—three persons have an eye to the throne—the King's son, a young man about twenty—the King's Brother who has a powerful party—and the Queen's brother, who is really the acting king, and is the most zealous Boodhist in the empire. The government is too much engaged in managing the political ship, to notice our little Bark,—which has been floating for five months. I have been threatened several times, but it has always been one of the Woon Gees, acting on his own authority, of course, I paid no attention to it. I have been very anxious to have some brother to join me, with whom to counsel, and also to bear a part of the responsibility connected with the establishment of a branch of the mission in Ava. I am happy to say that brother and Sister Cutter, are on their way to join us. We have a few promising inquirers—one or two will be baptized before long.

It is a time of universal suffering through all the upper and central parts of Burmah, on account of the scarcity of Rice—robbery and murder are occurrences of every day and night. May the blessings of God crown your efforts in the great work in which you have now embarked. Pray for Ava—that the gospel may triumph within its walls—that the revered fables of a thousand years, may crumble before the cross of Christ. I have hope—the door of faith stands open. Oh! that a time of refreshing from the presence of the Lord, might be felt in this dark land. We are daily scattering the incorruptible seed—the time of harvest will come.

Ava is a position of immense importance; a wider field for missionary efforts, perhaps could not be found. One wishes for the gift of tongues, while surveying this vast field. Kathays, Shans, Chinese and Persians swarm in this, and the neighboring cities.

Pardon this hasty line, and pray for your unworthy but affectionate brother. With kind regards to Mrs. Knowles and yourself, I am very affectionately yours,

E. KINCAID.

From the London Missionary Chronicle.

The China Mission.

Letter from Dr. Morrison to the directors of the Missionary Society, dated Macao, China, December 6th, 1833.

Respected Fathers and Brethren,—Nearly eight years have elapsed since we parted, and twenty-six have passed away since I first landed on the shores of China. To the Bible the Dictionary, and the College of former years, I have this season added 60,000 sheet tracts, containing chiefly selections from Holy Scripture, and ten thousand copies of a little book of sixty pages, containing prayers and hymns.—These are printed with Chinese movable types, at our press, which I got last year for the use of my son. We called it the Morrison's Albion Press. The printers and type cutters were all trained at the Anglo Chinese College, and two of them are on the books of our society, viz: Leangafa and Kenhagang, the other two, Achaou and Aheih, attend regularly on the Sabbath day services, but have not been baptized.

Afa was here with me two or three months during the summer, when I first began to print in Chinese, and he composed, or set up the types, for the prayers and hymns. Agang has since been compositor and pressman. I have not made any charge on the society for these tracts and books, but have received some assistance from the Tract Society.

Since Afa went up to Canton, he has been occupied in conducting Sabbath day services, distributing tracts and printing more. For Scripture lessons he received aid through Mr. Bridgman, from the American Tract Society; for his own nine Tracts, "The Good Words," he received aid through me from the British and Foreign Tract Society; and for the late Dr. Milne, "Dialogue between Chang and Yuen," he received aid from some unknown source, through Mr. Gutzlaff. Afa and his fellow disciples have had their spirits stirred up to unusual boldness in tract distribution in the city of Canton, to shopmen and to students at the literary examinations. Thus far the rulers of the people have not molested them, for which they bless and praise their God and Saviour.

Though much indisposed during the summer, I have continued my usual religious services, in Chinese twice, and in English once, on the Lord's day.

My family is on the eve of embarkation to proceed to England, for the benefit of Mrs. Morrison's health and the children's education. I commend them to the kindness and care of the society. I and my eldest son John remain here. Farewell!

(Signed) ROBERT MORRISON.

Good News to sailors.

It is really surprising to witness the numerous ways in which steam has of late years been made subservient to the purposes of man. As a power, it is, perhaps, the most interesting and important of any with which we are acquainted. And it is with feelings of high satisfaction we have now to call the public attention to Mr. Wells' invaluable apparatus exhibited on Saturday, the 21st instant, at Westminster bridge, for converting sea water into pure fresh water. The process is so simple, and the quantity of water obtained in a short time so great, that it far exceeded the expectation of the numerous scientific gentlemen who witnessed the process. The machine cooked the dinner and made pure water from sea water at the rate of fourteen gallons per hour, with a very small consumption of fuel. The mode of condensation is admirable (the river or sea being made condensor.) Few persons are aware of the sufferings of sailors at sea for the want of pure water, but we may now look forward with confident hope to the time when the prediction of Czar Peter the Great shall be verified, that the period would arrive when the "ocean would be the sailor's tank." Many persons of rank and scientific knowledge have witnessed the apparatus at work, and have declared their conviction of the incalculable advantages of it, if it be but patronized as they consider it deserves.—*London paper.*

DISTINCTION OF CASTE ABOLISHED.—The fact stated in the following article will be hailed by all Christians as good news. It is surprising that any such distinction, as that of caste, should have continued to prevail among any persons professing to be converts to the Christian religion.—*Ch. Int.*

The London Christian Observer for June 1834, remarks, that the Bishop of Calcutta (the Rev. Daniel Wilson) "has determined that the distinction of caste must be abandoned immediately among native Christians. "The Gospel," his lordship says, "recognizes no distinctions such as those of castes imposed by a heathen usage; bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immoveable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other." This is a very important step on the part of Bishop Wilson, and must, we think, have a very important effect upon this part of the population of British India.

Infidelity.

At a recent meeting of a Unitarian Association in Massachusetts, it was proposed to make effort for the promotion of Sabbath Schools, with a view, 1. to advance the Unitarian belief, and, 2. "to raise a barrier against infidelity."

The first object may be secured, but it is difficult to know what there is dangerous in infidelity, if Unitarians make such avowals as the following, in the last number of their principal journal—the Christian Examiner.—*S. S. Jour.*

"Several predictions, generally supposed to relate to the Messiah, and to the establishment of his kingdom, seem not to be reconcileable with the life and character of Jesus; and it is difficult to point out any predictions which have been properly fulfilled in Jesus.

"The evangelists and apostles seem to understand these writings in a sense different from that which we have reason to believe to be the true sense.

"The truth is, that the evangelists and apostles never claimed to be inspired reasoners and interpreters. They *reason* with their hearers in the mode prevailing at the time, as in the case of the psalm above mentioned, and thus refer the matter to the tribunal of common sense. The arguments are not conclusive to us, because the state of opinion in the nineteenth century is different from what was the state of opinion in the apostolic age."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 27, 1834.

To CORRESPONDENTS.—Rev. N. H. Hall, on the subject of the "Act and Testimony," was received too late for to-day's paper. It shall appear in our next. "A Minister's Experience, No. 3." shall also have a place next week.

Mobs—Riots.

Some of the scenes lately acted in several of the largest of our eastern and northern cities, are of such a character as to induce us to blush for our country, and humble the pride we have been disposed to feeling being an American citizen. Such transactions would disgrace a heathen land; but when they take place among a people enjoying the civil and religious blessings which are the invaluable boon of the citizens of the United States, their criminality is aggravated in an incalculable degree. We gave a pretty copious account of the scenes of this character which occured last month in the city of New York. We have now the humiliating intelligence, that Boston, Philadelphia, and Charlestown, Massachusetts, have been the theatres of outrages of a similar character.

At Philadelphia the tumultuous proceedings commenced on Tuesday evening, and continued every evening till the following Thursday. As in New York, the popular indignation was directed against the unoffending black population. During the continuation of the mob, two churches and about twenty-five dwelling houses were destroyed. Several blacks were so much injured that they had to be carried to the hospital; one of whom has since died. During the riot the blacks were seen running in all directions, taking refuge in cellars, and any other place to which they could gain access.

A most disgraceful outrage was committed at Charlestown, Mass. on Monday night, the 11th inst. The Ursuline Convent, located in the suburbs of Charlestown, and less than three miles from Boston, was burnt to the ground, by a very large and violent mob, assembled for that purpose. The provocation appears to have been caused by the popular belief, that a young lady from New York, who had been placed at the institution to be educated, was detained there against her will. It seems that the young lady had become so much pleased with the place, that she was induced to take the black veil; that subsequently she became dissatisfied, and left the institution and sought protection in the house of a gentleman in the neighborhood. She was visited by her brother and Bishop Fenwick, who persuaded her to return to the nunnery, with the understanding that she would be permitted to leave the institution at any time she might choose. There is no evidence that she desired to leave it afterwards, though the impression seemed to be on the minds of the rabble that she was confined against her will.

About 11 o'clock at night signals were made near the convent by the burning of tar barrels, &c. and a number of individuals, in fantastic dresses, soon collected, prepared for the work of destruction. The inmates of the convent were roused from their slumbers, and hurried out of the house, when fire was set to the building. The Boston engines, which hastened to the place, were prevented from acting by an immense concourse who had assembled. The main building with several attached, were burnt to the ground. Among the articles wilfully destroyed were ten or twelve pianos, three harps and five guitars. The total loss is estimated at more than $100,000.

A public meeting was called by the Mayor of Boston on the following day, at which spirited resolutions were adopted reprobating the character of the proceedings of the mob, and expressing sympathy for the injured party, and determination to protect them in the enjoyment of their rights.

What can be said of such lawless depredations! If rioting and mobbing are thus to become the order of the day, whose property or life will be safe, and how long will it be before we have the scenes of the French revolution re-acted among us! *O tempora! O mores!*

Temperance in the Methodist Episcopal Church.

From the commencement of the great reform on the subject of Temperance which is now so richly blessing the world, it has afforded us peculiar gratification to see the different orthodox religious denominations, with hardly an exception, coming up to the noble work as with the heart of one man. True at first there were some suspicions, and misgivings in the minds of some, but under the influence of the unprecedently rapid and uniform strides of the glorious reform, they vanished like the mists of the morning before the effulgent beams of the gorgeous sun. The foolish, and totally unfounded cry of "Church and State," "religious party in politics," no longer finds any so weak and ignorant as to lend their aid in continuing it in existence. The noon-day blaze of truth, the triumphant progress of practical benevolent principle, as manifested in the march of the Temperance cause, has left such objectors no ground on which to rest the sole of their foot. Their foundation has been swept from under them, and they have been compelled either to yield to the force of conviction, and rally under the Temperance banner, or retire discomfited from the field of opposition. It is matter of rejoicing, that in so great a number of instances the former course has been pursued, by those who had exhibited powers of a superior order in their honest, though ignorant zeal against one of the noblest attempts at reformation the world has ever known. So that now this cause of practical philanthropy can number among its ardent and untiring friends more talent and influence, perhaps, than any other benevolent institution of the age. These powerful advocates of the noble cause are to be found in all departments of learned and influential society. It is now clearly and distinctly seen by the friends of human happiness, that a great conservative principle has been evolved, a principle precisely in accordance with the genius of Christianity—adapted to the condition of the whole human family—extensive and salutary as the unutterable woes and the deep degradation that the sin of intemperance has brought upon mankind.

The subject is truly a grand one, in the view of every individual who places a proper estimate on virtue and its consequent, human happiness. And it is matter of rejoicing, that God in his providence has unloosed the most eloquent tongues on this blessed theme, and caused the noblest hearts to beat in unison with its claims. The day has already come, when the most eminent physicians, the most distinguished senators, and even the kings of the earth feel it an honor and a privilege to say something to speed the march of the Temperance reform. By these remarks we would not be understood as at all undervaluing the invaluable influence wielded in this blessed cause by thousands in the common walks of life. Let each one do all in his own proper sphere which the cause demands of him; let the giant intellect and the unpretending, the kings and nobles and the common citizens 'act well their part,' and the results on human happiness shall be truly glorious and blessed.

In commencing these remarks our only object was, to present to our readers the following highly appropriate and praiseworthy resolutions adopted at a late meeting of the Pittsburgh Annual Conference:

Resolved, By the Pittsburgh Annual Conference, in conference assembled, That the cause of temperance is intimately connected with the best interests of religion, and as such is emphatically the cause of God.

Resolved, That it is the duty of all professors of religion, and especially of ministers, to use every prudent exertion in their power, to encourage the doctrine and practice of *total abstinence* from the use of ardent spirits except purely as medicine, or for mechanical purposes.

Resolved, &c., That considering the natural tendency of the *common use* of ardent spirits, we consider it to be morally wrong to use it that way, or to vend it for that purpose.

Resolved, &c., That for the further promotion of this excellent cause, this conference does hereby organize itself into a temperance society, to be denominated "The Pittsburgh Conference Temperance Society."

Resolved, &c., That it shall be the duty of each Presiding Elder and preacher to lay the subject of temperance before our members and friends generally, and urge the importance of either forming temperance societies, or attaching themselves to those already formed.

COLLEGE OF NEW-JERSEY.—A friend has placed in our hands a Catalogue of the officers and students of this valuable institution. The total number of students is 191. They are distributed as follows: Senior class, 37; Junior class, 60; Sophomore class, 71; Freshman class, 23.

Foreign Missions.

A. T. Skillman acknowledges the receipt of the following:

For the *American Board of Commissioners for Foreign Missions*, from members of the McChord Church,	$83 50
For the *Western Foreign Missionary Society*, from J. P. Reading, Frankfort,	$5 00

Presbyterian Education Society.

A. T. Skillman acknowledges the receipt of the following by the hands of Rev. S. Taylor:

From the Versailles church,	$14 50
From the Greirs' Creek church,	14 25

[As the article in question was in print when we received the following note, we know not how we can better comply with the wish of the author than by inserting the correction as it here stands.—EDITOR.]

AUGUST 18th, 1834.

To the Editor of the Western Luminary:

DEAR SIR,—In the latter part of the first number of "A Ruling Elder," it is said that at a meeting called for that purpose, a majority of the members of the 5th church voted against Doct. Beman. If it be not printed, insert after "*church*" the word "*present*," so as to read, a majority of the members of the church *present* voted against him.

Yours, &c. ———.

Extract of a letter to the Editor, dated

"*Cincinnati, Ohio, Aug.* 22, 1834.

"Our city is comparatively healthy, and business seems to be reviving. Nothing of special religious interest. In Dayton, several have recently professed to have passed from death unto life—several are pressing the inquiry of the Jailor, and the Presbyterian Church appears not a little revived."

To the Editor of the Western Luminary.

DEAR BROTHER—I have delayed forwarding the following list for publication, with the expectation of being able to acknowledge some subscriptions yet unpaid. By giving it a place in the Luminary, you will oblige the friends of the Education cause, and yours truly,

J. SPAULDING.

ACKNOWLEDGEMENTS.

The Secretary of the W. A. P. E. S. acknowledges the receipt of the following sums to aid in the work of educating young men of piety and talents to preach the Gospel.

Augusta, Ky. Arthur Thome,	$10 00
Smyrna Church,	13 44
Upper Blue Lick,	10 25
New Concord,	4 25
Springfield, $16 36, Jas. Hill, $20 00,	36 36
Mountsterling, Mrs. E. Banks,	2 00
North Middletown,	11 50
Paris, collection $22 85, A. H. Wright, $20 00, J. R. Wright, $10 00, T. P. Smith, $20 00, La. Ed. Soc. $70 00,	148 85
Clear Creek, La. Ed. Soc.	14 50
Nicholasville, La. Ed. Soc,	12 50
Georgetown, La. Ed. Soc.	27 00
" Gentlemen,	19 37
Woodford Church,	88 50
Lexington, 1st. Church,	39 37
" 2nd do.	57 50
" La. Ed. Soc.	59 75
Amount,	$555 14

J. SPAULDING.

Cincinnati, Ohio, Aug. 20, 1834.

Ibrahim Pacha lately condemned the Governor of Nazareth to work for a year at the fortifications of Acre, for having had a *deficit* of 6,000 piastres in his acounts.

FOREIGN NEWS.

From London papers to the 4th of July.

A battle was fought in the north of Spain, on the 18th of June, between the Carlists and the Queen's soldiers, in which about 1500 men on both sides were put hors de combat. General Rodil was on his way to the seat of the rebellion with an overwhelming force, and has doubtless terminated the contest ere this.

The Editor of the London Morning Post—committed by the House of Lords for a breach of privilege in assailing the Lord Chancellor—had been reprimanded and discharged, after an expression on his part, of contrition for the offence.

The Exchequer bill loan commissioners had agreed to advance 200,000 pounds for the completion of the Thames Tunnel, on such security as the work itself affords.

Letters from Constance announce that preparations are making to execute coereive measures against Switzerland.

From a debate in the Chamber of Representatives of Belgium, it seems that opthalmia prevails to a dreadful extent in the Belgian army; 1200 men are suffering with this disease, and 4,800 had taken the seeds of it in their system. The government had sent to various parts of Europe for medical advice.

The difference between France and Sweden is conciliated by the mediation of England, and the ministers of the two powers had appeared at their respective courts as before.

The number of persons arrested at Paris, in consequence of their connection with the late riots, exceeds 900; at Lyons the number is upwards of 1200.

SPAIN.

The Cholera.

The cholera has broken out with some violence at Xeres, Malaga, Alicant, Seville, and the whole of the surrounding country. The news to that effect seems to have produced a sort of panic in Madrid. The court and all the foreign Ambassadors had removed in consequence from Aranjuez, and it was determined that the Cortez shall not meet in the capital, but at a place a few leagues this side of the Escurial. The Spanish Government had ordered that the mail which ran between Madrid, Seville, and Cadiz, should be suspended until further orders in consequence of the appearance of the cholera at Xeres.

Prospective acknowledgment of South American Independence.

The Madrid correspondent of the London Morning Herald, under the date of the 18th of June, gives a copy of the correspondence between the American Minister, Mr. Van Ness, and Martinez de la Rosa, in which the latter expresses his design to recognize the independence of the South American States.

The correspondent of the Herald adds—These notes must produce a general satisfaction among those who are interested in the South American States; and I am entitled to assure them, for the verbal communications which have taken place in the Foreign Office, as well as from the written document, that no impediment now remains as to the recognition; and the Spanish Government is only seeking to make the best bargain with her revolted children and get the best price she can for the admission of their independence.

PORTUGAL.

The Pope and Don Pedro.

The account of the Pope's intentions respecting Dog Pedro are contradictory.

A letter from Madrid dated June 21st says: "A Legate from the Pope has arrived at Lisbon, empowered to yield to all the concessions that Don Pedro can reasonably desire. The Pope fearing that Don Pedro might altogether throw off the authority of his Holiness has thought better, in order to preserve the jewel of his triple crown to consent to every thing. The decree of Don Pedro for the suppression of convents, and the confiscation of the property of the monks is being put in execution through out Portugal, and has already been executed in the Portuguese province of Estramadura, and also in the province of Entre-Douro et Minho."

A letter from Rome dated June 14th says: "In the consistory yesterday the question of Portugal was seriously debated, and an excommunication will probably be issued against Don Pedro. The measure he has taken of confiscating all ecclesiastical property has excited here general indignation. The ecclesiastical establishments are under the sole authority of the Pope, who will never sanction a similar usurpation.

SUMMARY.

CHOLERA IN UPPER AND LOWER CANADA.—The Montreal Daily Advertiser of the 6th says: "The cholera seems to have made its way completely through the two Provinces. Quebec has suffered very considerably. No account of burials has as yet been published, but there is reason to believe that the mortality has not been far short of that of Montreal."

In Montreal.—The whole number of deaths by all diseases from July 12th to August 5th, both inclusive, is *eight hundred and two*; of which by cholera, 548. In the week ending 5th inst., the whole number of deaths was 317, of which 197 were by cholera. During the week previous, whole number 279; of which by cholera, 222. Consequently, the total deaths was 38 more during the week ending 5th inst. than during the previous week; but the number by *cholera*, was 25 less.

In 1832, the disease increased rapidly for eight days,—and at the beginning of the third week, decreased from 120 deaths to about 70 daily; in another week the number was reduced to 40,—and at the beginning of the fourth week from its commencement, the deaths were reduced to about 20 a day, after which they fell off rapidly. A temporary increase subsequently took place—say about the seventh and eight week—when many persons in easy circumstances fell victims both here and at Quebec, but the disease did not again make any permanent head.

P. S. Since the above was in type, we have received Montreal papers of the 8th, from which we learn that the number of deaths on the 6th was 32, of which 26 were by cholera; on the 7th 54, of which by cholera 40; and on the 8th 42, of which by cholera 35; making the whole number of deaths since July 12th 930, of which by cholera 649. A gentleman who left Montreal on Sunday evening, the 10th, says that the disease had subsided greatly, and that not a solitary case had occurred among the respectable portion of the people for several days.—*N. Y. Obs.*

STILL ANOTHER BALLOON ASCENSION.—In Baltimore on Tuesday, Mr. Elliot, accompanied by his youthful companion Master Redman, started from the Observatory Garden in a balloon of his own construction. At first he ascended slowly, leaving the earth in a nearly perpendicular course, and when he had risen at some distance he threw out ballast at two or three different periods, at each of which his upward flight was accelerated still more rapidly. The balloon descended in the Patapsco river in deep water, about nine miles from the city. The descent was rather an abrupt one. The valve of the balloon having been opened to discharge a portion of the gas for the purpose of a gradual descent, it remained open and could not again be closed. As the gas escaped therefore, the descent became more rapid, until the car finally struck the surface of the river in about twenty feet water. The steamboat Maryland was fortunately coming up the river at the time, and at the moment of the descent was near enough to render the æronauts prompt assistance. Capt. Taylor brought his boat to the leeward of the balloon, and the wind wafted it and the car gently along side, and the whole apparatus was safely taken on board. Mr. Elliot was partially immersed in water, and held the boy up in his arms until received on board the steamboat.

ANOTHER VICTIM.—Mr. Artemas Mann died at Templeton on the 1st inst.—another victim to the Thompsonian practice. His physician, after due deliberation declared that it was a case of common cholera, and prescribed his customary remedies. It appears from an examination after death, by a regular practitioner, that this Thompsonian Doctor entirely mistook the case; that his case of common cholera was nothing more than an inflamation of the bowels, and that the only reasonable and proper practice had been entirely neglected, and that the means used had a tendency to aggravate the complaint. The man died, and no wonder.—*Greenfield (Mass.) Gazette.*

CHURCHMEN AND DISSENTERS IN WALES.—The London Congregational Magazine gives the results of an examination of seven parishes in Wales, respecting the comparative numbers of Church hearers and Dissenting hearers. The total of the former is 8,339, and of the latter 27,249, being more than seven to one in favor of dissent. And yet all these dissenters have to pay tithes for the support of the establishment, besides supporting their own worship.—*N. Y. Evangelist.*

The New-Orleans Bulletin of the 31st ult. says—"From every section of the southern country we have the most cheering accounts of the crops; from present appearances, the products of Louisiana Mississippi, Alabama, Tennessee, South Carolina, Georgia, and Florida, will far exceed that of any previous year—the accounts from Texas are also flattering."

Nassau papers, which have been received at Charleston, state that the 1st instant was the day on which the law emancipating the slaves in the British Colonies was to take effect. All was perfectly quiet at Nassau and its vicinity, and the negroes are stated to be apparently indifferent respecting the change.

The Secretary of War, has, amongst other items of retrenchment, striken off one cent a mile, from the travelling allowances of the officers of the army.

Mobile and New-Orleans continue to enjoy good health. Natchez is also free from sickness.

Observance of the Sabbath.—We are sorry to see a notice in one of the daily papers, of a sacred concert to be given at Niblo's on Sunday evening. This, we believe, is the first instance in our city, of public entertainments on the evening of the Lord's day. A sacred concert is a plausible beginning; but to those who do not wish to see the scenes of a Parisian Sunday enacted in New-York, we say, *Obsta principiis*; resist the first advances of evil.—*Churchman.*

Mr. David Hogg, a brother of the Ettrick Shepherd, arrived at New-York with his family, and proceeded to Silver Lake, Pennsylvania, for the purpose of settling. Mr. Hogg was formerly shepherd to Sir Walter Scott; but since the breaking up of the establishment at Abbotsford he has sought a home in this country.

Southern Crops.—From every section of the country, the most cheering accounts are received in relation to the crops. In this particular neighborhood, they are very promising. The Corn and Cotton fields bid fair to render our planting friends an abundant compensation for their labor. We congratulate them on their prospects, and sincerely hope they may be realized.—*Camden Journal, Aug.* 2.

The heat in London in the middle of June was pronounced so intense, that horses fell down, the thermometer being at 77!! How would they have relished our nights at 93!

Too rapid for comfort. The journey from New York to Philadelphia, nearly one hundred miles, is now performed in only *six* hours.

MARRIED—In this city, on Tuesday, the 19th inst. by the Rev. R. Davidson, Rev. J. F. Coons, Editor of the Western Luminary, to Miss ELIZA P. BAIN.

On the 5th inst. by the Rev. Charles Stewart, Mr. JOSEPH YATES, to Mrs. JULIAN SMITHERS, both of Fayette county.

[COMMUNICATED.]

DIED—In Clarke county, on the 2d inst., of a pulmonary disease, HENRY R. CLARK, late of Canandagua, N. Y. Mr. Clark was on his return from Boonsborough to Mr. Collins's, in Winchester, in whose family he had resided since April last. For 7 or 8 days previous to his death he had been in Boonsborough for the purpose of partaking of some mineral waters in the neighborhood of that place.

[We are desired to state, that the following obituary notice was designed to appear in our paper several weeks since; but has been inadvertently deferred by the individual who was expected to furnish it.]

DIED—Suddenly, in this city on the 1st inst. Miss HARRIETT F. WILLIAMSON, of Lincoln county, in the 19th year of her age. This interesting young lady became a subject of the extensive revival of religion that visited our State in 1828, and from that time until she departed this life, she adorned the doctrines of God, her Savior, in a holy walk and godly conversation. She had been for the last 12 months of her life laboring under severe affliction. The resignation with which she bore it—the calmness of her mind, and especially the holy joy that, frequently lighted up her countenance, during her trying illness, strikingly exemplified to her relations the words of the Apostle—"For every light affliction which is but for a moment worketh for us a far more exceeding weight of glory, while we look not at the things which are seen; but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen, are eternal."

She has left behind an affectionate father and mother, and a family of brothers and sisters who sensibly feel this afflicting dispensation of Providence. A large circle of relations and acquaintances sympathise with the bereaved family, and in the language of one who was much afflicted said "The Lord gave and the Lord hath taken away—blessed be the name of the Lord." T.

Kentucky Gazette.

WOOL.

THE subscriber will pay the highest price in cash for Wool. Apply at N. Porter's, corner of Cheapside and Main street, or to

WM. RICHARDSON.

Lexington, August 27th, 1834. 7-3t.*

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on haud a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

NOTICE.

E. U. BERRYMAN.

HAVING taken, all accounts, and notes due the firm of J. G. M'KINNEY & Co. earnestly requests all persons indebted to call and close the same, as his time will not admit of his stay but a few days. After that, all debts due will be left in proper hands for collection.

August 20, 1834. 6-2w.

CENTRE COLLEGE.

At a meeting of the Board of Trustees of Centre College, on the 21st of March, 1834, the following resolution was adopted:

"*Resolved*, That the tuition fee of each student who may be preparing for the ministry of the Gospel, and receiving assistance to effect this object, from any benevolent society or church of any denomination of Christians, shall be reduced to *Ten Dollars* per annum; and that this regulation take effect from the commencement of the Fall Session of 1834."

The late John Hunley of Jefferson county, Kentucky, bequeathed a considerable estate to Centre College, as an endowment, by means of which young men having the Gospel Ministry in view might be assisted in their preparation for this work. Had the sum intended to be left to the College by this liberal christian benefactor been fully received, it would have constituted a fund amply sufficient to have paid the salaries of all the teachers engaged in the College. The young men would consequently have received instruction *entirely gratuitous*. The will, however, was disputed; and from the prejudice existing against bequests to religious purposes, a jury in the inferior court set it aside. To avoid the expense and trouble, as well as the extreme uncertainty of a protracted law-suit in the Court of Appeals, the Trustees were induced to compromise with the natural heirs of Hunley, and to relinquish their claim under the Will for Ten thousand Dollars. The avails of this fund, they have appropriated to the *reduction* of the tuition-fees of beneficiaries, believing that they will thus best fulfill the intentions of him through whom this endowment was received.

The expenses of a young man receiving aid from any society or benevolent individual, and studying at Centre College, can now be covered (exclusive of books and clothing,) by $55; and if he will work two hours per day, this sum may be reduced to $30 or $35.

L. MUNSELL, *Sec'ty. B. T. C. C.*

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March*. The courses are:

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $30.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

Lexington, August 6, 1834. 4-3m

Mustard Seed.

THREE Dollars per bushel will be given for clean dry MUSTARD SEED, delivered to me, in Lexington, Ky.

N. BURROWES.

Lexington, August 13, 1834. 5-3w*

Tan Yard & Powder Mill,

FOR SALE OR LEASE.

I WILL sell, or lease for a term of years, at public auction on the third Tuesday in September next, being the 16th of the month, in the town of Mount Vernon, Rockcastle county, Ky., a TANYARD in said town, conveniently situated and in good repair.

There is not perhaps a better situation for a Tannery in this part of the country. The adjacent hills abound with chesnut oak, and black oak bark, near at hand. The place is well watered and healthy.

There was an act passed in the Legislature last session to M'Adamize the road from Frankfort to Crab Orchard, and no doubt will soon extend through Mount Vernon (12 miles) to Bean's Station, in Virginia. The person who wishes to settle himself advantageously should not miss seeing this place.

ALSO—Will be disposed of in the above manner, about 75 acres of land, chiefly cleared and set in clover, with a new POWDER MILL erected on it. Any person wishing to follow the business, will find this as good a situation as the country affords. One third of the purchase money will be required in hand, the other two thirds in one and two years. The above property will be disposed of as above, unless disposed of privately, previous to the day of sale. JAMES M'CALL.

Mount Vernon, August 1, 1834. 4-3w.

The Farmer's Chronicle, at Richmond, and the Olive Branch, at Danville, will please insert the above advertisement 3 times, and forward their accounts to the subscriber for payment. J. M'C.

DANVILLE HOTEL.

THE subscriber has taken the well known stand in Danville, Ky., formerly occupied by J. Clemens, Esq., as a Tavern, where he is prepared to entertain company.

Travellers and others are respectfully invited to give him a call, and may rely on having every accommodation (spirits of all kinds excepted) that he can possibly afford.

THOMAS REED.

Danville, August 3, 1834. 4-tf

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 5-tf

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, } 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9, 1834. 52-tf

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac., Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,

Opposite the Library.

Lexington, July 16, 1834. 1-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

From the Mother's Magazine.

A Mother's Tear.

Earth has no eloquence so strong,
Deep, soul-affecting, yet so clear—
That yields far deeper than the thong—
As a kind mother's melting tear.

Oft, when a wayward, stubborn child,
I've scorned reproof, despised control—
A tear has made me tame and mild,
And bowed with grief my inmost soul.

Oft when I broke her gentle laws,
And turned regardless of her frown—
A tear would advocate her cause,
And break my will, and melt me down.

Say, reader! hast thou ever mourned
When thou hast made a mother weep,
On anguish'd pillow never turned,
And sought in vain for soothing sleep!

Proud one! whose heart is cased in steel,
Hast never owned an earthly fear—
Tell me if thou didst never feel
When thou hast caused a mother's tear!

If thou art not of Stygian stain—
Go, hie thee to another sphere!
No heart should dwell in earth's domain
Impervious to a mother's tear.

Howard the Philanthropist.

Mr. Abbott's allusion to Howard is inimitably beautiful.

"You have all heard of Howard the philanthropist. When he was thirty or forty years of age, there were, every where in Europe, jails and dungeons filled with wretched prisoners, some of whom were guilty and some innocent. They were crowded together in small, damp rooms.—Their food was scanty and bad, —deadful diseases broke out among them; and when this was the case, they were in a vast multitude of cases, left to suffer and to die in unmitigated agony. Very few know their condition, and there were none to pity or relieve them, until Howard undertook the task. He left his home in England and went forth, encountering every difficulty and every discouragement, until he had explored thoroughly this mass of misery and brought it to public view, and had done every thing he could to mitigate its severity.

"This was extraordinary enough, and it attracted universal attention. All Europe was surprised that a man should devote years of life to a most arduous and hazardous labor, thus exposing himself to the most loathsome influences and to the worst diseases, without any prospect of remuneration, and all for the sole purpose of relieving the sufferings of *criminals*,—of men whom the world had cast off as unfit for human society. It was, I acknowledge, extraordinary; but what would have been the sensation produced, if Howard could not have gained admission to these scenes, so effectually to accomplish his object without becoming *himself a prisoner*, and thus sharing for a time the fate of those whom he was endeavoring to save? Suppose he should consent to this. Imagine him approaching for this purpose some dreary prison. He passes his dismal threshhold, and the bolts and bars of the gloomiest dungeon are turned upon him. He lays aside the comfortable dress of the citizen for the many-colored garb of confinement and disgrace. Holds out his arm for the manacles, and lies down at night upon his bed of straw, and lingers away months, or perhaps years of wretchedness, for no other purpose than *that he may know fully what wretchedness is*.—He thus looks misery in the face, and takes it by the hand, and he emerges at last from his cell, emaciated by disease, worn out by the gloom of perpetual night,—and his heart sickened by the atmosphere of sin and shame. Suppose he had done this, how strongly could he, after it, sympathize with the sufferings of a prisoner and how cordially and with what confidence can the inmates of these abodes come to him with their story of wo.

"Now we have such a Saviour as this is. He has been among us. He has himself experienced every kind of trial and suffering which we have to endure. So that if we choose him for our friend, we may come to him on every occasion, sure of finding not only sympathy to feel for us, but *power* to relieve us. No matter what may be the source of our trial, whether great or small; if it is great enough to interest *us*, it is great enough to interest *him* for us. Perhaps some young child who reads this, has been pained to the heart by the unkindness of some one in whom he had reposed all his confidence. The action which showed this neglect of unkindness was so trifling, that perhaps the little sufferer feels that no one can sympathise with him in apparently so small a cause of sorrow. But Jesus Christ was once as young a child as you, he too doubtless had companions and friends, and if he did not experience unkindness and ingratitude at their hands, childhood was the only time of his life in which he was free from these injuries. He, doubtless, knows them full well, and there is one thing in which the sympathy of our Saviour differs from that of every other friend—he judges not from the *magnitude of the cause* or sorrow, but from the *real effect* of that cause upon the heart which suffers it. If a child is agitated by a trifling cause, he looks at the greatness of the agitation and suffering,—not at the insignificance of the cause. But it is not so with men—they judge from external circumstances.

"In all the greater trials of life—I mean those which come from great and more permanent causes—we may confidently expect sympathy and fellow-feeling if we come to the Saviour. Does poverty threaten you? He knows what poverty is better than you,—for years he knew not where to lay his head. Do you suffer from the unkind treatment of others? He has tried this in the extreme, and can fully sympathise with you. Do you weep over the grave of a beloved friend?—Jesus wept from this cause long before you. In fact, he went about the world not only to *do good*, but to *taste of sufferings*, that he might know, with all the vividness of experience exactly what suffering, in all its variety, is."

Convents, &c., in Portugal.—The Decree abolishing the convents, monasteries, &c., in Portugal, is one of the most important documents of the times. How it will affect the relations of that kingdom to the see of Rome remains to be seen.—The three first articles of the decree are as follows:—

Art. 1. All convents, monasteries, colleges, hospices, establishments whatsoever of monks of the regular orders in Portugal, Algarves, the adjacent islands and Portuguese dominions, whatever may be their denomination, institution, and rules, are henceforth extinguished.

II. All the estates of these convents, &c., are incorporated with the national domains.

III. The sacred utensils and ornaments employed in the divine service are placed at the respective ordinaries, to be distributed among the churches of their dioceses which have most need of them.

British Voluntary Church Association.—We learn, from the London Patriot, that an adjourned meeting for forming an institution, by this name, was held at Finsbury Chapel, on the 26th of may. The following are the *Regulations* unanimously adopted at the meeting:—

1. That the employment of the secular power in the compulsory support and propagation of religion is inconsistent with the spirit and precepts of christianity, dishonoring to its founder, and injurious to the best interests of mankind.

2. That though the admission of this principle has through the more extensive perusal of the sacred scriptures, greatly advanced, this meeting deems it highly expedient, at this period of excitement and inquiry upon the subject, that evangelical christians holding this principle should associate themselves together for the more open avowal of it; and, therefore, it is resolved that a society be now formed, entitled, "The British Voluntary Church Society."

New Mode of Treating Cholera.

The Montreal Daily Advertiser, of August 1st, says:—"We mentioned yesterday, that we should be able to submit to our readers a sketch of the treatment persued at the Cholera sheds at St. Ann's Plains. This pledge we now redeem.

To practitioners residing at a distance, it cannot fail to be interesting, and we have the best kind of evidence for stating that it has proved extremely successful. Many of the cases brought to the sheds are past all hope of recovery, some even in a dying state. Where the cases have been taken early, a marjority have been saved. We believe we are right in stating that such cases of rapid consummation as we occasionally hear of in private practice, are very rare at the sheds, which we conceive may fairly be attributed to the difference of treatment. Another result is, that the sufferings of the patients are much less acute under the regimen about to described.

The free circulation of air and constant attendance of nurses may have produced a beneficial influence, but the committee are inclined to attribute the happy recovery of many desperate cases, and the general comfort of the sick, to the treatment adopted by Drs. Beaubien and Munro, the attending physicians, which has been as follows:

When the patient enters the Hospital he is bled, if the circulation is in a proper state. The same is done even where collapse exists to a certain degree, but never if he be in the latter stages of disease. At the same time to stop the vomiting and purging, a small dose of opium (never more than a grain and a half) or a powder composed partly of some astringent substance is administered to him. Application is then made of large poultices of flour mustard and vinegar on different parts of the body, frequently at the same moment on both legs, and on the abdomen. For alleviating the cramp (which is diminished by the bleeding) recourse is had to friction on the suffering parts with warm brandy and ground pepper, or other heating material. To quench the insufferable thirst of the patients, and the anxiety of the *pericordia*, they are allowed ice-water and even ice to any quantity they may desire. Repeated vomiting does not prevent their being furnished with it, as in those cases, the vomiting soon discontinues of its own accord.

In short, the principle of the treatment at the Hospital as now established by the practice, is, to endeavor to diminish the internal heat or *irritation*, and to produce a heat upon the skin or surface of the body with the least possible use of medicines. A more outline is here given, as Doctor Beaubien intends publishing a detailed treatise on the subject."

Mr. Randolph's Will.—At the late term of the General Court of the Commonwealth of Virginia, held at Richmond, a paper purporting to be the last will of John Randolph, of Roanoke, was offered for probat on behalf of John Randolph Bryan, an infant and principal devisee, by his next friend and grandfather, Judge Coulter; a motion was thereupon submitted on behalf of John, Juba, and Essex, slaves of Mr. Randolph,) to permit them for themselves, and the other slaves, to appear as parties and to oppose the probat of the said paper, and at the same time to offer for probat as the last will, another paper, by which they and the other slaves were emancipated. These motions on behalf of the slaves were overruled by the court on the ground, that while in the condition of slaves, they could not legally be admitted parties to any proceedings, other than a suit in forma pauperis, or bill in equity, for the recovery of their freedom. Upon this decision being announced, the same motions were submitted in the named and on behalf of the Right Rev. Mr. Meade, one of the trustees named in the last mentioned paper, which were allowed, and he became party on the record, for the purpose aforesaid. The parties not being prepared to adduce their evidence, a subpœna duces tecum was awarded to the Clerk of Charlotte County Court, commanding him to bring up the paper last offered, and commissions granted the parties to take the depositions of witnesses residing in London and Philadelphia, and the cause continued to the next term.

Counsel for Bryan—Johnson and Standard.

Counsel for the slaves—Robinson, (Attorney General,) with whom General Jones of Washington, is associated.

A Depopulated Village.—The following is an extract of a letter from a traveller, dated at St. Louis.

A few miles below Alton, on the Mississippi, I passed a deserted village the whole population of which had been destroyed by the "Milk Sickness." The hamlet consisted of a couple of mills and a number of frame houses, not one of which was now tenanted: but the dried weeds of last year chocked the threshhold of the latter, and the race ways of the mills were cumbered up with floating timber, while the green slime of two summers hung heavily upon their motionless wheels. Not an object but ourselves moved through the silent town, and the very crows themselves seemed to make a circuit around the fatal place when they came in view of the thickly sown burial-ground on the skirts of the deserted village.

A subterraneous Indian Village has been discoved in *Nacoche Valley*, in Georgia, by gold miners, in excavating a canal for the purpose of washing gold.—The depth to which it is covered, varies from seven to nine feet; some of the houses are imbedded in a stream of rich auriferous gravel. They are 34 in number, built of logs from six to ten inches in diameter, and from ten to twelve feet in length. The walls are from three to six feet in height, forming a continous line or street of 300 feet. The logs are hewed and notched, as at the present day. The land beneath which they were found, was covered, at its first settlement by the whites, with a heavy growth of timber, denoting the great antiquity of these buildings, and that a powerful cause submerged them.

Children's Department.

The Drum.

I hate that drum's discordant sound,
Parading round, and round, and round:
To thoughtless youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdy lace, and glittering arms;
And when Ambition's voice commands,
To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,
Parading round, and round, and round;
To me it talks of ravag'd plains,
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widow's tears, and orphans moans;
And all that Misery's hand bestows,
To fill the catalogue of human woes.

John Scott.

For the Western Luminary.

Letters to Sabbath School Children—No. 3.

God is Eternal.

Dear Children,—Time has a beginning, and an end. Thus an hour, a day, a week, a month, a year, and a century, all have a beginning and an end. When you look upon your own body, although you may be blooming in vigor and health, you feel that it is not long since you were a helpless infant; and you know that even though your life should be prolonged to the usual length of human existence, your body must soon lie in the grave and be food for worms. You are a creature of time, you have a beginning, and an end. It is not so with God; he has "neither beginning of days, nor end of years," he has always exisited, and even will continue to exist. There are many things in nature that are grand and beautiful, and which compared with many other things, are durable. Thus the lofty mountain, lifting its head into the clouds, the mighty ocean stretching itself for thousands of miles, the sun in his dazzling glory, and the moon and stars in their pure brightness, all seem to have existed a great length of time; but they had a beginning, and will have an end, and God existed before them all, for he created them. The Psalmist says, "before the mountains were brought forth, or even thou hadst formed the earth, and the world, even from everlasting, to everlasting, thou art God." As God had no beginning, he can never have an end; he must always exist. The sacred writer says, "Thou O Lord, shalt endure for ever, and thy years shall have no end." We look upon a thousand years as being a great length of time, and when we look as far back as the creation of the world, it is so distant, that our minds can scarcely be brought to think upon it. But is not so with the Eternal God. David says, "a thousand years in thy sight, are but as yesterday, when it is past;" and Peter says, "one day is with the Lord as a thousand years, and a thousand years as one day."

We are told in the Scriptures, that the soul of man shall live forever. Yet it is not necessary to its nature that it should be so: for as God created the soul, so he could destroy it; but it is necessary to the nature of God, that he should live forever, as he had no beginning.

The Apostle John tells us in the Revelation that in the end of the world, the sun shall be darkened, and the moon become blood, and the stars of heaven fall to the earth, and the heaven depart, as a scroll is rolled together, and the earth be burned up; but if we look forward into eternity, millions and millions of ages after this, we will see God still existing, the same Being he now is.

If God will live for ever, and if our souls will never die, how awful will be the condition of those who go into eternity without an interest in the blessed Saviour! God's nature will never change; he has said that he would punish the wicked for their iniquities; and how much will it add to this punishment, for the sinful soul to recollect that it will be forever! How dreadful would we think our condition, if we were chained in a cell by the side of a raving, howling maniac, and were told that we would have to spend the remainder of our lives in that situation. But this would be a place of rest, and enjoyment to us, compared to the sufferings that God will inflict upon us, if we are impenitent.

If we have made our peace with God, if we love Jesus, our blessed Redeemer, and delight in serving and obeying him in this world, what a source of unspeakable joy is it to recollect, that we will be permitted to love him forever! If when we pass through this dark world, we get to heaven, and are placed upon the right hand of God, and receive a crown of glory, and a harp in our hands, and lift up our voices with the holy throng, who surround the throne of God; how pleasing will be the thought, that we will be permitted to continue in our happy state forever.

Your affectionate Friend, W.

From Rev. J. Todd's "Lectures to Children."

Angels' Joy when Sinners Repent.

Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out, he should grow cold, and pale, and seem to be dead. Your father takes the little boy in his arms and carries him home, and then they wrap him up in warm flannels and lay him on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in, and shut the door, and in a few minutes the question is to be decided, whether or not, the child can live. Oh! then, how would you go to the door, and would walk around with a step soft as velvet, and hearken to know whether the dear boy lives! And after you had listened for some time, treading softly, and speaking in whispers, and breathing short, the door opens, and your mother comes out, and there are tears in her eyes! Is he dead! Oh! no—no—your little brother lives, and will be well again! Oh! what a thrill of joy do you all feel! What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the gospel has been taken as the remedy, and he is to live forever. Do you wonder that angels rejoice at it?

JESUS CHRIST TASTING DEATH.

I have almost done this Lecture. But I want to say a word more to these dear children, and to say, if I can, such a thing, and in such a manner that they will not forget it. What I wish to say is this, THAT IT IS VERY WRONG NOT TO LOVE JESUS CHRIST FOR HIS MERCY IN TASTING DEATH FOR EVERY MAN.

Now suppose I should say to you, "Children, I am now going to tell you a story about myself, and the story is this. Just suppose it true. I was once out on the great waters, far out upon the ocean in a large ship, going to the Indies. One fine morning another ship came in sight and bent her course so as to come straight towards us. We were afraid of her, and so we hoisted up every sail we could, in order to get away. But she gained upon us and we could not escape. So she sailed up to us, a great ship, full of men, and guns, and swords. They took us all, and carried us to their country and put irons on our hands and on our feet, and stripped off our clothes, and sold us in the market for slaves, just as they would cattle. I was bought by a cruel, wicked man, who almost starved me, and who used to whip me every day till the blood ran down my back. So I lived for years. The news at length reached my native place. And then the richest and the best man in the whole country, and one whom I had always treated unkindly, heard of my condition. He felt for me. At once he sold his house, his lands, and every thing he had, and took me out of slavery. When he got there he told what he wanted. My master would not sell me. The good man offered all his money and to become poor himself. No,—my master would not take it. At last the good man offered to become a slave himself, if I might be set at liberty. The offer was accepted. I had the irons taken off from my hands, and put on his; and the stripes which I had received, were laid upon him. I saw him a poor slave, and knew that he had left home and friends, and become a slave, to buy my freedom! I came home to my friends, where I have a home and so many blessings. And now I forget that friend who became a slave in my place. I never speak of him; I never write to him, never thank him; I never tried to love him or his friends! Is not this ungrateful! Is it not wrong, and sinful! And have I not good a wicked heart!

Now just see how this applies to us. We were all taken and made slaves by sin. We were all in bondage, and all ruined. Jesus Christ was in heaven, with the Father. His eye pitied us. He was rich, and had all in heaven for his own; but he became a poor man. For our sakes he became poor. He came like an angel on the wings of love, down to this world, where we poor slaves live. He would buy us. And he bought us by becoming a curse for us; bought us, "not with corruptible things as with silver and gold," but by his own precious blood. "The Lord hath laid on him the iniquity of us all, and by his stripes we are healed." Ought we not to love Jesus Christ, and that too, with all the heart!

Wanted Immediately.

A TEACHER on the PIANO FORTE. Apply either in person or by letter to JOHN H. BROWN.
Richmond, Ky., July 23, 1834. 2-tf.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

School for Young Ladies.

MR. & MRS. GRISWOLD WILL open on Monday, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20 per session.
Preparatory Department,	12 " "
Instruction on the Piano,	15 " quarter.
" " Harp,	20 " "
" " Guitar,	15 " "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5 " "

The apartments of the School are in the dwelling house at present occupied by Mrs. Worsham, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. Morrison.
Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. Saxton's, of New-York, new invented SELF-VARYING RULE. Reports of Spring Fashions, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 46-6m.

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by Di Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. F. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H. Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. Thomas Stagner, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!
Lexington, June 25, 1834. 50-3m

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD.

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.
BAIN & TOD.
Lexington, March 5, 1834. 34-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.
JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5
December 11, 1833.

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.
A. T. SKILLMAN.

COPPER, TIN, AND SHEET-IRON MANUFACTORY.

Sign of the GOLDEN COPPER-POT.

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. Fisher, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf.

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. Please call and examine.

Latest Fashions just received.

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fully established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Agues, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; F. G. & G. Rice, *Danville*; J. & H. Trotter *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Rudell's Mills*; Thomas Howard & Christopher *Richmond*; Shultz and Heiland *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.
JOHN KIESER.
Lexington, May 14, 1834. 42-tf

NEW AUCTION AND Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833.—21-tf

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites cash customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

TRUSSES.

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 21, 1833. 9-tf